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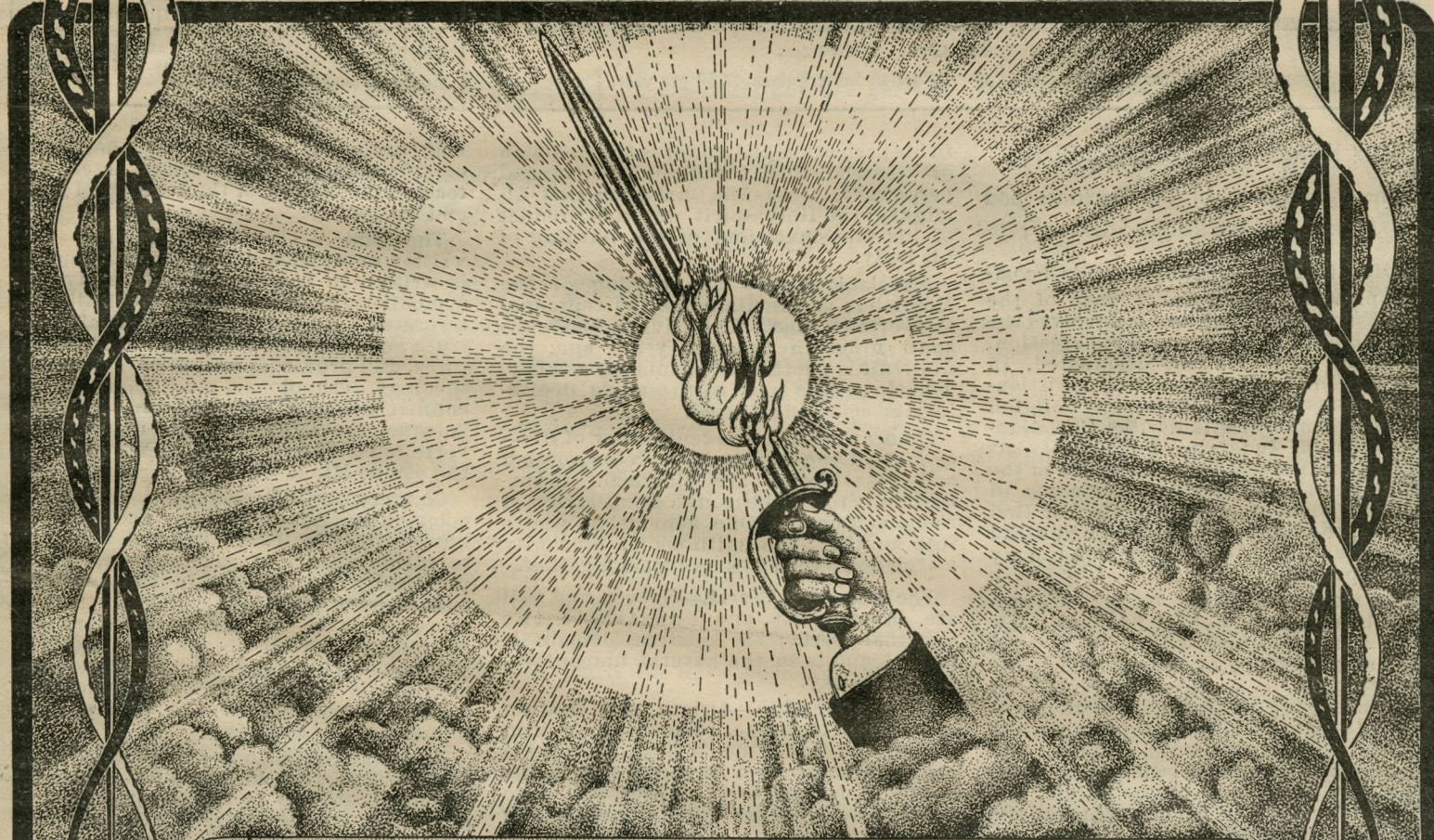
THE FLAMING SWORD

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C O N T E N T S

THE ALCHEMICAL LABORATORY OF THE BRAIN (Part XXIII), KORESH
STUDIES AND REVIEWS.—The Sword in Literature.—The Emblem of Devotion,
Truth, and Honor.—A Study in the Beginnings of Things, LUCIE PAGE BORDEN
PRINCIPLES OF THE HIGHEST RACE-CULTURE, BERTHALDINE, MATRONA
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EDITORIAL PAGES.—The Most Brilliant Star of History.—“The Two Great Mys-
teries.”—Modern Business as a Game of Chance.—Japanese Victories in War and
Peace.—The Demands of the Present Age.—Short Paragraphs, THE EDITOR
ORDINANCES OF ESTERO, FLA. TOWN COUNCIL

ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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BRIEF DIRECTORY

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THE KORESHAN UNIVERSOLOGY.

A General Summary of the Doctrines and Principles of the Religio-Science.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

Cosmogony.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

Alchemy.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

Theology.—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

Messianic Law.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

Reincarnation is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

The Spiritual World.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

Human Destiny.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

Immortality in the Flesh.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitistic. Celibacy obtains in the central nucleus, never in the world at large.

Psychology.—Koreshanity points to the basis of all psychic phenomena—the hu-

man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

The Bible.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

Communism.—Koreshanity advocates, communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

Koreshan Socialism.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

Church and State.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is placed at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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ESTERO, FLA., OCTOBER 17, 1905. A. K. 65.

Whole No. 628

The Alchemical Laboratory of the Brain.

PART XXIII.

The Glandula Vitae and its Analogue in the Grand Man; Parts of the Brain Corresponding to Papacy and Protestantism; the Heavens of the Brain.

KORESH.

IN ENTERING UPON A VERY CRITICAL ANALYSIS and synthesis of the character and functions of the glandula vitæ, for the purpose of a correspondential investigation of the analogous gland in the universal man, it will be seen that as this gland, both in form and function, is related to and dependent upon every other organ and part of the entire encephalon, an absolutely complete definition of its form and operations must involve an analysis and synthesis of the entire brain. As such an analysis is impossible in a series of articles for popular use, an outline merely of the disposition of this important nucleus will here be attempted.

A general description of the various parts immediately concerned in the contribution of function to the gland of life, will greatly aid the student in arriving at some idea of the character of correspondences which will constitute the organic grouping of that body of people comprising the school of disciples, apostles, and prophets who shall be builded into that vital temple of the source of influx through which the New Jerusalem shall find her entrance into external organic Arch-natural existence.

The student will constantly bear in mind this one important truth; namely, that every organ and part of the human brain has its correspondential organ and part in the Grand Man, or the man in his greatest form. This is a real, not an imaginary correspondence. It will be a still further aid to the student, to have a clear conception of the great truth that every organ in the brain has its corresponding organ in the body of the

vidual or individual man. The brain has its heart, lungs, liver, kidneys, arms, legs, and all of the parts, and performs the functions corresponding to the parts and functions of the body.

The primary function of the brain is the activity of the perpetuation of the organic whole, which depends upon the copulative relationship of the female and male functions which constantly coöperate to recreate and perpetuate the organic life. Contributing to the activities of the gland in question are the infundibulum (funnel), through which the fluids and spirituous essences discharge from the ventricles, the tuber cinereum (ashy body; an eminence of gray matter immediately concerned in the preparation of the juices entering the funnel from the ventricles, and situated between the optic tracts and the corpora albicantia—white bodies), the fornix, with its fimbriated edges, the lateral and third ventricles, the aqueduct of Sylvius (or the *iter e tertio ad quartum ventriculum*), the fifth ventricle, the corpus callosum, the anterior and posterior foramina, the corpora quadrigemina (or four twin bodies, composed of the nates and testes of the brain), the anterior, middle, and posterior commissures, crura pinealis, pineal gland, and finally, the gray matter of the cerebrum composed of its cortical areas, with its concomitant fibrile determinations toward the common unison of all parts of the encephalon, in the composite form and activity of the minute vital center under consideration.

Says Swedenborg, in describing the location and office of the pituitary gland: "Thither also converge, in

company with the infundibulum, the three ventricles, the five foramina, the nine ganglionic prominences [*tubercula anteriora* of the optic thalami, corpora albicantia, corpora quadrigemina and pineal gland], the isthmus, the fornix, and the corpus callosum." "Almost the entire half of the cerebrum also tends thither, together with the corpora striata and optic thalami, and the cerebellum; the latter, however, tends thither obliquely or indirectly. The very longitudinal axis, and the transverse axis from the straight sinus and the pineal gland, converge thither, because it is the terminus. Two pairs of the lobes of the cerebrum cherish the pituitary gland in their bosom, as it were. The carotids lie most closely to it, and the vertebral arteries, without mentioning the *rete mirabile*, approach towards it; several nerves also apply themselves to its sides. The tentorium, which is the arm of all the processes of the dura mater, also inflects itself in this direction, together with the dura mater itself, both of which look for their center of gravity in this bottom of the cerebrum, and in this base of the cranium, where they find their port and harbor. The pia mater also forms a duplicature here, and associates itself from above. Some of the sinuses of the base of the cranium likewise encompass it, the larger ones [the inferior and superior petrosal sinuses] lean their heads against it, and take their origins thence, like brooklets from a fountain. The sphenoid bone [wedge bone], and consequently the bones of the whole cranium, which are all connected with the sphenoid, meet together for the purpose of forming a chamber and saddle for the gland, and for protecting it, and taking their rest there. Underneath, the gland sinuses [the sphenoidal sinuses] are excavated, and gape open, in company with the remaining osseous sinuses; and in this wise a communication is maintained with the nose and the palate. Nor can there be anywhere a station more secure against harm and the destructive influences which press in from the circumstances. If, therefore, the brain, with its substances and membranes, its intermediate and ultimate integuments, its processes, arteries, and sinuses, concentrates in this one gland, as in a certain terminus of its work, it must needs be that it has in view, and carries out here, some sublime and grand work which concerns the whole kingdom, and on which its welfare depends."

This gland therefore, *par excellence*, is the vital gland of being; and could we conceive of the corresponding center of the Grand Man being less important to the universal man than this one is to the microcosmic man? Or, could we imagine any possibility of committing the aggregation of the essential conditions for the establishment of so vital a universal center, to the uncertainties of self-constituted restorers and would-be prophets? The human body is declared to be both the tabernacle and the temple of God; and the

man with the measuring line must be able to analyze and synthetize the form and function of this temple.

There are twelve distinctive cortical areas of the cerebrum, from which there are twelve converging lines of fibre contributing to the formation of the optic thalamus and corpora striata, the very crura of the cerebrum. Other cortical areas send their fibres to the corpus callosum, but these are distributed to the fornix, terminating in the choroid plexuses, whence the fluids generated in the cortex are discharged into the ventricular cavities. The cells of the cerebrum which constitute the minute centers for the generation of the spirituous essences of the brain, are to the microcosmic man what the members of the human family are to the resources of the spiritual world. The spirits of the spiritual world are the product of the activities of the existence of men in the material form. Spiritual entities are created with the development of life in the body; and when the body passes through what has been denominated death, the spirit is liberated just as the secretions of the cells of the cortical area are liberated and excreted from the cell and carried through the fibres to the ventricular cavities.

The corpus callosum, lying under the great longitudinal fissure, is the correspondent of the line of the central priesthood of the Roman Catholic hierarchy; and the fornix, with its fimbria, corresponds to the principal (Protestant) branches of the Roman church, these branches being merely of the fibrile continuity of the original congeries. The fluids and finer spirituous essences of the cerebrum are not contributed directly from the corpus callosum to the ventricles, but through the fornix and velum interpositum, by the instrumentality of the plexuses of these parts of organs. The fibres contributing to the formation of the corpus callosum are derived from the minute glandules or cells of the cortical area. Every cell or glandule is the source or origin of a nerve fibre. Each glandule is a separate and distinct laboratory, where are formed the three distinct essences which, through the fibre, supply the alchemical forces and essences to the central and general laboratory for reëlaboration.

The corpus callosum does not impart its essences directly to the central cavities in the axis of the great alchemical laboratory, for many of the fibres of the cerebrum terminate with the corpus callosum, where the spirit is transformed in quality, and by inductive processes returns to the glandule from whence it had its generation, thence returning through another spirituous degree, circulating repeatedly until finally it merges from that cortex in which it is prepared to enter the lines of fibre which specifically convey the spirit into the lateral ventricles, the third ventricle, and into the aqueduct of Sylvius. The fluids discharged into the aqueduct from the lateral ventricles are retorted into

the third ventricle, thence discharged through the infundibulum into the glandula vitæ.

The pituitary gland or the gland of life is one of the principal resources of the purer blood of the arterial system. From this gland the arterial system of the body derives its most vital spring and current. The fornix is the prime dispenser of the cerebral spirit to the ventricles, because this is the determination, as it were, of those cortical areas which dispense their fluids to the ventricles. The very alkahest of all the juices supplied to the ventricles from the cortex of the cerebrum, is the secretion of the pineal gland, discharged, through the constriction of the pineal gland or conarium, as a semi-solid into the aqueduct of Sylvius, and there entering immediately into volatile spirituous but substantial contribution. This discharge from the conarium is the very beginning of the vital essences of the soul itself. The fornix terminates in a fimbria or fringe of fibrile loops, which commingle with and form a part of the choroid plexus, commingling its juices with the serum of the blood, and these together secrete their discharges into the ventricles.

The spiral relations of the various cortical areas of the cerebrum, with the corpus callosum, correspond to the processes of the progress of the lines of natural and spiritual activities of the Roman church down to the sixteenth century, where the fornix of the universal man had its origin in the consecutive order of progress. The members of the Roman church did not enter the three heavens during the existence of the church in the period called the dark ages of the church, because during this period there were operative the processes which, according to the teachings of the church, constituted a function called purgatory. The Roman church was right in this, for it is in exact correspondence with the conditions of the microcosmic man.

The ventricles of the brain correspond to the heavens, and are composed of those who are sufficiently prepared to descend from the angelic states to the state of Sonship. For as the prepared juices and spirits of the ventricles descend into the organic life of the body, so the heavens pass through the infundibulum of the universal man, to become the Sons of God. As the spirits of the ventricles pass through processes of change for the renewed uses of the body, and are not allowed to pass into the body without purification and perfection; and as the spirits of the ventricles are commingled into a union and are discharged through the anterior foramen, so the three heavens, the celestial, the spiritual, and the natural, pass through corresponding purifications to commingle at their point of rolling together as a scroll, when the heavens pass away and all things are made new. The angelic states are not conditions of the perfection of men, but preparatory stages of progress toward the Sonship of Deity. The

spirits of the ventricles commingle through an oscillatory circulation, when after a mixture they are ready to discharge through the infundibulum into the glandula vitæ. The angels of the three heavens come correspondentially to the time and function of their blending, and at their specific foramen, the Prophet of the time, are pressed together and unite in the formation of the Sons of God.

The New Jerusalem is not made up of the spirits gathered directly from the Catholic church; for these spirits, reëmbodied, become the spirits of the Protestant churches, the branches of the Catholic church, and from these are the angels gathered who comprise the inhabitants of the New Jerusalem. It is from the very fimbriæ of the fornix that the juices of the ventricles are distilled, and not from the corpus callosum. It is from the extremities of the Protestant churches that the superior angels are gathered into the New Jerusalem, to be discharged into the body of the new kingdom. The New Jerusalem is a state of advancement beyond the ordinary angelic condition, which is only a temporary and preparatory one. The New Jerusalem is derived from those who, from the angelic states, have progressed through reëmbodiment to the more perfect state of the first-born in the heavenly world. Nor is the New Jerusalem the final state. The New Jerusalem will descend into the new body to be formed as the Sons of God, who constitute the new creation. As there are twelve lines of fibre converging to the cerebral peduncles from the superior lobes of the cerebrum,—six from each lateral half of the brain, the twelve cortical areas constituting the cerebral Zodiac,—so there are twelve tribes comprising the heavenly Zodiac of the universal or Grand Man, to descend into the new body.

We come now to the consideration of the infundibulum and the arch-vital gland itself. The infundibulum is a conical projection of gray matter from the under surface of the tuber cinereum, attaching itself to and passing through the glandula vitæ. It is both an excretory and secretory process. It transmits the alchemical liquids from the ventricles, discharged into it through the anterior foramen, but it effects certain transformations through its alchemical processes; for passing through its channels there are three qualities of spirituous essences. These find their way through various courses into the center of the pituitary body, the glandula vitæ, through its coverings and through its fibre. These are again and additionally reëlaborated in the gland itself. The analysis of this intricate and sublime root of the Tree of Life constitutes one of the most important considerations for the contemplation of the school of Prophets, possible to be urged as a preparation for the kingdom of righteousness. This gland is the very starting point of the circulations of the brain, in the gestating organism; analogously, the

glandula vitæ of the Grand Man is the first to be established in the beginning of the kingdom in the earth. In the osseous seat of the gland of life, in the fortification, stronghold, and citadel of its security, is the apex of an osseous structure which develops from ten centers, indicating that there are ten distinct principles in some way related to the support, security, and perpetuity of its form and function.

(TO BE CONTINUED.)

New Century Studies and Reviews

Lucie Page Borden

THE SWORD IN LITERATURE.

The Emblem of Devotion, Truth, and Honor, as Well as of War; the Significance of the Emblem; the Sword of the Lord.

IN REGARD to the antique forms of the sword, much is found to show that it was made of stone by the rudest tribes, then of stone combined with wood, and finally of other materials, such as flint, copper and brass, ending with the finest steel. Sometimes the form of the blade was varied to resemble wings; or again, it took the shape of a crescent. Many and various were the adornments placed upon the hilt, telling how dear it was to the warrior. His family crest, the name of his clan, the colors of his lady-love, the device that he followed were emblazoned on the sword as the most precious of his possessions. The acme of disgrace is to dispossess an officer of his sword. It is done in cases of high treason when the man has been false to his country.

The most famous sword in modern times was presented to Admiral Dewey in return for his services to his country. The sword is the emblem of devotion to truth, honor and the state as well as the insignia of war. Among the ancient Britons it was customary to place the food of a young child upon the point of its father's sword. The mother then pressed it to the child's lips praying that her son might die in battle.

The sword in mythology reaches out for the prowess of its owner. Perseus cut off the Gorgon's head with the sword of Time. This wonderful implement was ordained for him by the Gods to show that time conquers all things, for the triumph of the Lord comes in the fulness of time. Theseus with the sword of Ariadne slew the Minotaur and prevented the yearly sacrifice of the flower of Cretan youth. He was the knight of old delivering the country from its foe in the form of a monster.

The forerunner of medieval knights in prowess and chivalric attainments did not want for swords, as when he was a child his daily task was the effort to lift a certain stone. By and by as he grew in strength and his sinews waxed firm, he raised the stone and lo! a sword was his, the emblem of his mission to defend the state. The Cretan labyrinth had to be threaded with a clew

before Theseus could slay the dragon. So the word of life must be taught before the monstrous presence of the dragon can be removed from the modern world. The ancient mythologies keep alive thoughts which find their beginning in eternal truths, so the stories of gods and heroes are full of meaning in the ear of understanding.

One of the most wonderful exploits of modern times was the sight of the Maid of Orleans riding to battle at the head of the hosts of France. She rode a white horse and carried a sword whose history is remarkable. She put French history forward for perhaps a hundred years by the success with which she wielded her weapon. It was found in a hiding place unknown to any, behind the altar of St. Catherine's church in Fierbois, a spot revealed to Joan by invisible means. The priests had no knowledge of it, but when Joan sent officers, to take it they found the sword buried in the earth, covered with rust. It was the visible sign and token of her commission from a source unknown to mortal eyes. No man knew where the sword was hidden, and no man durst touch it save at the bidding of the peasant maid who delivered France. The mystery of her brief career is still the theme of many a writer. She stands supreme above her sex in daring, greater than all the theologians and bishops, yet a woman whose sweet life was taken by the treachery of those she had risked her own to save.

The drama of the Nibelungen Ring is rendered more effective by the introduction of the sword as an important element. The sword which Siegmund drew out of the ash tree, he named "Nothing," and fought Hunding with it to the death. Broken and covered with rust it is handed down to Siegfried who reforges the weapon. The sword in this drama is inseparably connected with the music. Why should it have been so named? Because it was for naught that it was used in Siegmund's hands?

The Chevalier Roland, whose exploits in the valley of Roncevaux, have become the subject of more than one romantic poem, had a sword called Durandal with which he smote the rock and made an opening in the valley wall. The redoubtable sword of Charlemagne's nephew Roland has figured in literature for many centuries.

"The sword of the Lord, and of Gideon" was the war cry of the Israelites when they defeated their enemies and put them to rout. The sword was the man in whom the Lord dwelt. He put himself into the attitude of desire and the Lord showed this man in whom He was, how to defeat the great host, like grasshoppers for number, spreading over the plains. The Lord told Gideon not to fight, but to take his enemies by a ruse and he succeeded in his stratagem, because it was accomplished by the Lord's aid. "The sword of the Lord, and of Gideon" was the cry, but the thoughts of the Midianites saw the onslaught of a mighty army with their trumpets; so in times of distress, the Lord's people are permitted to show a ruse to outwit their enemies; and it is said that the terrified Philistines

turned their swords against one another. Gideon was the Lord's sword himself. The host which encompassed the Israelitish people was put to flight by one man and his little band. So the Lord outwits those who fight against him and gives glory to the weak.

Mr. Tennyson has put the sword of righteousness into the hands of King Arthur, that he might portray under this symbol the extension of the Lord's kingdom; for by this sword, Excalibur, shall the heathen be driven out and then the sword be returned to the Lady of the Lake. The sword in the hand of the woman is a prophecy of the time when "She shall be called the Lord our righteousness."

The Cid had two swords, Colado and Tizon, which he used in his conflicts with the Moors. Colado was a prize won in battle, a treasure valued at a thousand marks of silver. The Cid gave his swords to the husbands of his two daughters, but not for long were the great blades separated from the only one fit to strike at his enemies with these weapons. The Infantes proved untrue, and the Cid took back the swords to slay the cowards. The Cid was the great prize-fighter of the middle ages.

The sword in the New Testament is mentioned by St. Paul where he tells the Ephesians to take the sword of the Spirit which is the Word of God. The Word is the man, and he is the sword; and the flaming sword which was placed at the east of the Garden of Eden, is the man on fire. One of the attributes of the Lord as John the Revelator saw Him, was the two-edged sword. This sword is the power of life and death pertaining to the Lord. In the scientific degree it is the annunciation of the gospel of Immortality.

The sword in literature has, then, a twofold significance. As a weapon of defense and attack it is the power of death, but as the man who is burned up it is the power of life, the sword that keeps the way of the Tree of Life.

THE FLAMING SWORD is the only newspaper in the world which teaches the doctrine of the translation or the science of the attainment of Immortal Life; hence its name which is indicative of its function. There is a man in this age to be burned up as Moses saw the bush set on fire, and in his translation the church has its part. THE SWORD announces his doctrines collected under the name of Koreshanity.

A Study in the Beginnings of Things.

WORDS ARE USED in Scripture in a relative sense. The "first man" does not refer to the time when animal life was first crowned by the human species. It means the first of a series or of a definite order. The sinciput does not refer to the fore part of the head as its inceptive point. It is the simplest term to name the anterior part of the skull. The head begins or ends in the frontal bones as much as in occiput. Still, one may speak of the first part of the head as being at the sinciput.

The first man has been supposed to originate in an

age later than that in which the lower creation appeared. This is a mistake. "The first Adam was a living soul"—the Christ. "The second Adam was a quickening spirit"—the Holy Ghost. The first man as to time was never seen, nor could the geologist by letting his piercing eye sweep back through the vistas of the past, discern his features. The first man in the Bible refers to the first of an order to be produced at the end of the cycle of twenty-four thousand years, the Christ who was born in Bethlehem.

The origin of matter has been put in dispute in order to determine how the universal substance came into being. It has its origin as well as all things known in the first principle of activity in the divine Man. The origin of matter does not point to a time when it never existed, when the physical world was formless and void. It points to the constant interchange of substances by which the earth is perpetuated.

The "beginning" in reference to time, shows a division of a week, month, year or century, an arbitrary portion of the circle. Time is what is cut off from eternity. The unending sequence of events has its primary divisions and subdivisions in greater and smaller cycles. The "beginning" in the book of Genesis has no reference to the creation of a world out of nothing by a prior-existent Deity.

The renewal of life is assured by the interchange of substance. The continual additions and incrementations go to replenish the disintegrating parts. Physical life in this hollow globe never began and will never end. Over and over this has been said, but so opposite are the teachings of modern theology to this fundamental concept that it seems impossible for people to comprehend its import. The origin of evil is also considered as subsequent to the creation of the first man, this man being wrongly conceived as one of the ordinary mortals. Evil and good are coexistent, and the former has its root in the involuntary power of Deity as much without end or beginning as any of his positive attributes. Evil is the matrix of good as the soil is the matrix for the seed.

The story of origins in the cosmos is the story of renewal and decay, not of the first things in an absolute sense. It is also the story of metamorphosis, for this is the secret of beginnings.

The Dead that Are in the Sea.

"AND THE SEA gave up the dead that was in it." The sea refers to those who are in the lines of mortal generation. All are dead for all are mortal, but the sea shall give up its dead. Here is universal salvation. All the dead are to be raised. The lines of sensual generation furnish the material whence God renews his life. The dead are to be made alive. The sea gives them up utterly and they are transformed. They have no more to do with those lives of natural propagation for they become immortal. They go up into the Mountain of God.

To look up and not down means to look for the blue sky after the storm and to search for the Guiding Star in the blackest night.

~General Contributions~

PRINCIPLES OF THE HIGHEST RACE-CULTURE.

The Possibility of Producing the Seedless Man; the Seed-Men and the Seedless Men of the New Order in the Harvest of the Age.

BERTHALDINE, MATRONA.

THE SEEDLESS MAN is a product now being suggested to reasoners from analogy. Luther Burbank, the plant wizard, is reported to have answered the query, "Why not produce a seedless man?" that to do this very thing had been and still was the dream of his life.

In the only sense that such a man can be produced in the progressive order of things, One was produced nearly two thousand years ago. The book of the generation of the Lord Jesus, beginning with Abraham, is recorded by Matthew. Note that it took forty-two generations of men, the applied law of the cross, and the nurture and admonition of the Lord of a median line of racial progression, to produce the first-fruit of the resurrection and the life of God in man. This first-fruit was called the "seed-man," who as to the producing of the mortal seed, was a "seedless man."

The Lord Jesus, the highest known product of the universe, was among men a eunuch for the kingdom of heaven's sake. This kingdom is said to be one in which men neither marry nor are given in marriage, but are as the angels. Of eunuchs of the Lord's class, it is written: "For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house and within my walls, a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off."

Mr. Burbank, the wizard, recognizes constantly in his practical efforts to improve plants as to flowers and fruits, and to create new varieties, the necessity of a most discriminating selection of specimens to be made stock for satisfactory results of his best methods of pruning, crossing, grafting, and nurturing. He carefully prepares his best stock specimens and unites their most vital forces in obedience to the law of the cross for new creations without a future sowing of their seed, which degenerates anything once pronounced "good" after its kind. The "wizard" is guided in his efforts to perfect and create anew, by the wisdom of experience and its accompanying intuitional love for the conceived results of intelligent effort.

The Lord Jesus was born of the will of God to do his will. He was born a first-fruit of the resurrection of the God-Man as an order or race of men known to fame as the Immortals. As a perfected seed-fruit he was for the dissemination of the seed of his kind, and was the most prolific seed in the universe, because he was the seed of the entire universe. To attain this state of being, vital forces had to be conserved and heaped up in

obedience to law; and a man of such moral power born into the world, that he could be practically, as to the voluntary perpetuation of the mortal race, a "seedless man," a eunuch for the kingdom of heaven's sake, and perfect after his kind. The Lord Jesus did not marry any mortal woman; he had no mortal posterity; and by nominal Christendom he is heralded as the great Exemplar of righteousness, the divine-human.

It is declared of one born of God that "his seed remaineth in him; and he cannot sin, because he is born of God." The God-Man had meat to eat that the world knew not of. He held the conservation of the life forces of the universe, and he knew how to assimilate them for the strength of the Almighty, which is the wisdom and understanding of the laws of immortality and eternal life. The Lord's brain produced no seed for mortal descent, *via* the channels of sensual indulgence. Evil spirits or thought forces in mortal men descend through these channels of iniquity; and as sperms and germs of their animal life, reëmbodiment themselves as combinations of their unclean mental operations, which must be finally cleansed by the wisdom of experience in the blood of a renewed covenant relation with God, effected by the science of immortality and eternal life. The Lord Jesus, therefore, from the mortal point of view, was the desired perfect "seedless man;" but as viewed by the Gods of his origin and destiny, the order of Melchizedek, he was the seed of their own reproduction as men in the flesh, immortal and incorruptible, the most prolific man in the universe. The Lord Jesus was Abram, destined to become the antitypical Abraham, "father of the multitude." Every man for whom the Lord Jesus is the way, the truth, and the life, must become a eunuch for the kingdom of heaven's sake, if he would become a son of Abraham and be born a Son of God.

The production of mortal seed for sons and daughters, is bowing down to graven images—gravid or descending images having hearts of stone. If fruit of any variety is not scientifically cultured, restricted in its proliferation, and revitalized by the applied law of the cross, it rapidly degenerates and ceases to be good after its kind. Developed by the science of the cross, the science of transmutation, transformation, and involution into the sphere of a new and better kind of life, every rational being in creation may be drawn up and ultimately into the throne of God Almighty. The altar before this throne of Immortal Manhood demands self-sacrifice on the part of every aspiring man of all that pertains to the perpetuity of his mortal proprium, for the salvation of the God working in him to will and to do his own good pleasure. The Lord Jesus gave his immortal flesh for the God-life of this world.

The life of all flesh is the blood thereof. The spirit of the blood is the *pseuche* or soul-force. So the Lord is said to have poured out his soul unto death, the shameful death of the cross, to bring many Sons to the glory of God—Immortal Manhood and a divine Femininity in a new creation. The aspiring men produced by this pouring out of the Lord's soul are inquiring men—inquiring for the way, the truth, and the life.

They unite in the soul's cry, accept the Savior's answer, and ask, "Where is the Lord?" The one genuine science of our day is the science of the seedless Man—seedless after having wasted his all in riotous living, to become again by reproduction from his holy Seed, a eunuch for the kingdom of heaven's sake, the Immortal Manhood of a race of which he is ever the first and the last, by virtue of uniting in himself the high priesthood of the orders of Melchizedek and of Levi. Holding as he does the keys of knowledge, it is for this masterful minded Man to reveal the mystery of Godliness, from which the mystery of iniquity is inseparable under the law. Above the law, the visions of God, like his thoughts and ways, are unlike those of mortal ken.

The time limit of the age of Pisces, the age of procreation, is known to the Astro-biologist, the Creator of the seed-Men and the seedless Men. The appearance of the Sower and the Reaper is simultaneous and united as to personality. As the Aquarian age dawns and the harvest of seed-Men is due to appear, a great army of mortal men will become perfectly continent, and as great an army of women will become perfectly chaste—made so by the Light of earth's new day—a new and genuine science of the way, the truth, and the life of the Immortal Man and of the maternity of his Divinity.

Biblical chronology scientifically understood, clearly declares that now is the time for men to cease to do evil and learn to do well. The knowledge of good and evil is now available. It is the fruit of the tree produced by the applied law of the cross, which crucified the Son of God with mortal men. Divine discrimination is now at work with the wheat and the tares which have grown together in this world called the "field" of Jehovah's operations. The Lord selected a sensual man named Peter, and has made of him a man so sensible that he condemns sin in the flesh, that man may be made alive in the form of God, the Immortal Man. With the sensual, mortal man Jehovah crossed himself, and he has come out all right and Almighty, strong to deliver and mighty to save by the applied science of his immortal being, and is the controller of the forces of life and death. This world has to do with this new species of man, the God-made eunuch. What will it do with him? He is the time-mark for the end of the age, the Aquarius of the science or water of life for the age to come.

The inquirers, the seekers for immortality, will seek and find when they knock at the right door. The Immortal Man declared himself to be "the Door;" and men must turn now from their animals and their plants, and their laboratories which fallacy and evil now hold them in captivity to science falsely so called, and inquire for the world's one genuine Scientist who can give them the key of knowledge, and open wide the door of a new and divine King of the men who eat the hidden manna of the Tree of Life and by it live forever.

The human race is the habitation of the spiritual world.

THE EARTH AN ETERNAL STRUCTURE.

The Environ of the Physical Cosmos; the Perpetuity of the Cosmic Organism; Cycles of Progress; the Perfected Humanity.

DR. C. A. GRAVES.

WE FURTHER DECLARE that the chasm of thousands of years has been bridged. The illuminated Intellect that reads the riddle of the Sphinx, interprets the record of the Great Pyramid, and reveals the science of the universe, is now promulgating his message which, as a system is denominated Koreshan Universology; and all who will may learn.

To the second inquiry—for those less perishable monuments related to the realm of the mind, we may say: In the ebb and flow of life, a great cycle called the Year of Mazzaroth, the record of which still lives in Biblical history, has four primary divisions of 6,000 years each, denominated respectively the Golden, Silver, Brass, and Iron ages. Actual knowledge of the laws and principles governing the universe has gradually decreased in the world from the Golden Age of the past until now, when the science of the universe is again disclosed.

Among the extant relics of that knowledge are the names of the anatomical parts of the human organism. The origin of these names lies back of and beyond all history. Were men capable of fully interpreting this nomenclature, the mystery of being would stand revealed to them. To one mind it is revealed—the central, pivotal, epochal mind of the age; and this revelation constitutes Koreshan Science.

Likewise there have come down through the ages from the past ages of knowledge, the symbols of the Zodiac with indications of their relation to different parts of the human system. A simple presentation of these relations is found in nearly all almanacs and works on astrology, and almost the whole world is familiar with the cut or picture of the man surrounded by symbols representing Aries, Taurus, Gemini, etc., as referring respectively to the head, neck, and breast, and so on. These symbols constitute as great an enigma today to the world at large as the Sphinx of Egypt. They, too, have for many thousands of years awaited the magic touch of the great Scientist—the illuminated intellect that has read the riddle, and disclosed the vital relation which exists between the world of humanity and the physical cosmos. All these disclosures are involved in the Koreshan System.

If among the readers of these paragraphs, there are those whose minds have been touched by the divine fire, which alone makes truth sweet and to be sought, the inquiry may arise: How account for this illuminated Mind, so wonderful wise, so surpassingly beautiful? The answer is simple, and yet as profound as truth always is. It is this: Interior to the world of matter is its complementary world of spirit. The two are one, for they are each the origin of the other; they are interdependent, each necessary to the other. Within material bases there are degrees of spirit. In man, the most interior and highest degree is the eternal realm. There wisdom hath her home, and knowledge doth abide in unbroken continuity. Periodically and at set times, in order to perpetuate the life of Deity and of the universe, the individual divine Intelligencies of that interior sphere of being, rend the veil and come into mental and vital contact with the Man of Destiny, and prepare and illumine a mentality to teach and lead us; and at the time of every such manifestation, the admonition is, "Who hath ears to hear, let him hear."

In The Editorial Perspective.

THE EDITOR.

THE MOST CONSPICUOUS character of all history was manifest in the person of Jesus the Christ. He was the climax of a succession of events, the product of complex experiences. The ages converged in him, and he was the pivot of impulse for the activities of ages to come. He knew he was great; he understood and performed his mission faithfully and perfectly, for he was the perfect Man. No other man has ever had such power in the world, none other has ever exerted such world-wide and lasting influence in the affairs and history of men. There are minds so foolish as to affirm that such a man as Jesus never existed, but that he was a myth, a product of Oriental imagery. But it is a fact that the great tree of the Christian religion exists. That it is in process of decay does not make the existence of the tree less real. It must have sprung from a pivot of vital impulse, a powerful seed and germ involved in the great personality who has powerfully impressed his character upon the world. A myth would be powerless to so move upon the hearts of the millions for centuries, powerless to shape the destiny of nations and mark out the path of the progress of civilization. The Man was a reality; he was the cause of the great effects of the age. He was a great center of activity, the Light of the world, the Sun of humanity. Prophets had written of him; they had foretold the date of his birth, and even the name of the city in which he should first appear. Even the events of his own time singularly and fittingly pointed to his greatness. He declared himself to be the Bread from heaven; he was born in the "house of Bread," which is the literal meaning of the word Bethlehem. An astrologer has noted the astrological aspects that obtained at the time of the triumphal entry of Jesus into Jerusalem, and says: "It is somewhat curious to note that the Lord of the people of Israel was Jove or Jupiter, the Lord of the sign Pisces, the Zodiacal sign of that nation. In June 33 A. D., the sun was in the exaltation of Jupiter, which is Cancer; and since the Sun is the King, for the words David, Solomon, Sun, King and Christ were synonymous and interchangeable, then it is easy so see how the Sun or King came in the name of the Lord, Jupiter. Furthermore, in June 33 A. D., Jupiter and the Sun formed a conjunction in Cancer near the two Assellus, certain fixed stars then at about 9 degrees of Cancer. These Assellus were the two asses, or the ass with a colt, for assellus is the Greek form of the plural of ass." The Disciples were told to obtain an ass and the foal of an ass for the occasion, typical of the character of his Messianic Successor, the product of the cross of the Christ with mortal humanity. Singular are the many references to events connected with the life and career of Jesus. His life was very full of striking coincidences; the happenings about him were all full of significance. The prophecy "Out of Egypt have I called my son," was typically fulfilled in the fact that the parents of Jesus fled to Egypt to escape the treachery of Herod the king. Afterwards they abode at Nazareth, that Jesus might be called a Nazarene. These are but a very few of the many striking coincidences noted

in the Gospels, and doubtless many more occurred which were never recorded. Jesus the Christ was a man of marvelous wisdom. Think of a man appearing upon the scenes of external activity with knowledge of human character sufficient to choose from the tens of thousands, twelve men developed to the point of adaptation in the great work of world-redemption—twelve men representing the twelve signs and constellations of the anthropotic Zodiac. How strange that they should be present in the same country in which he was born! And how strange that he and they should have been so mysteriously connected with the fate of the Jewish nation! It was all so because of the hand of Destiny, the factors of which operated all along through the centuries of time previous to the great Manifestation. The path of the Patriarchs was along that median line of progress trod by the embodiments of the central character of the Jewish dispensation; and in the natural world there clustered about Him all those to whom he was related spiritually and ethnically. He came to his own; and while the masses rejected him, he actually found his *very own*, and not one failed to recognize him. The Lord Messiah is conspicuous in history because he was the character of the universe expressed in the central Manhood. He declared he was the Light of the world; and at the time of his crucifixion or cutting off, the sun in the physical heavens was eclipsed in an extraordinary manner. In His martyrdom there was a most striking and awful coincidence. But no less marked when known, are the many events connected with the Man of our own time. The history of the Koreshan movement will disclose the striking events in the life of the living Marvel and Miracle of the closing dispensation.

"The Two Great Mysteries" is a subject of discussion in a recent issue of one of the Hearst publications. The one is the mystery of life, and the other is the mystery of death. The subject is strikingly illustrated by cradle and coffin, each beside a tree grown in the shape of a question mark. Underneath the pictures are the words: "Life and death—each a puzzle. Why do we come, and why do we go? What is life? What is death? Those are questions that we cannot answer." Very striking, those pictures, and very frank the admissions that the modern mind comprehends neither life nor death. But the writer of the article thus illustrated is not so frank as to the source of his suggestions. That is quite characteristic of modern journalism of the Hearst kind. It is very nice to turn through the works of others and copy thoughts and present them in pictures and words in seemingly original form. We wonder if the writer referred to did not have before him the poem entitled "Two Mysteries," by Mary Mapes Dodge, the basis of which was Walt Whitman's expression to a child when looking upon a form from which the spirit had passed: "You do not understand this, my child; neither do we. None of us know what death is." And in the poem it is asked, "What is life? Not one of us could say. Life is a

mystery as deep as ever death can be." Perhaps also the writer referred to might have had access to Howells' "The Mysteries," wherein he declared that he had "shuddered and wept at the dark mystery of death," and wished that he might find a place to weep "at the sad mystery of life." Be that as it may, in the striking page before us we perceive the spirit of hopeless agnosticism. Before such problems the modern scientist stands helpless. "You cannot tell what life is. You do not know what death is. But you can do something better than to answer the unanswerable questions. You can make your life worth while to others—and that which does good is no dream. You can make your death glorious or at least peaceful. If you can say when the doctor tells you that it is time to move on, you need not worry about the two great mysteries or the unanswerable questions." How far from the primitive Christian belief, the doctrines of the Christ, are such expressions! We are now in the time of the agnosticism of modern Christianity, when it is declared that such questions are unanswerable, and that it is but foolishness to bother with them. The greatest thing a man could do is to reveal the science of life and death for the purpose of enabling man to escape corruptible dissolution, the most terrible catastrophe possible to the personality, and to attain to life. Koreshanity confronts modern agnosticism in its multiform aspects, and affirms that the two great mysteries are fully disclosed, the two great problems solved—not merely the mystery of mortal birth and corruptible dissolution, but the life and death of Deity, the factors operative in the great Cause of all things and in all the avenues and forms of expression of that Cause in the universe of existence.

An editor notes the fact that modern business is in the nature of a game of poker, the essence of such a game being mystery. That player wins who holds the strongest hand; and he is the best player who conceals his hand as well as his feelings and can guess most accurately the strength or weakness of his opponent. But there is every chance for dishonesty and trickery. The writer referred to, contrasts poker with chess. In chess there is no mystery. The game is played above board, and every movement seen and may be understood by the other side. It is wondered why modern business may not be like a game of chess, where only skill wins, where there is no chance for dishonesty or deceit, and where mystery is wholly eliminated. But why should the industrial and commercial economy of any people be a game of chance at all? Why not eliminate the element of chance entirely? Why not cease to make a man's sphere of activity a "business" in opposition to his neighbor? So long as there is the element of chance, the spirit of the game, the playing for stakes, there is loss to the defeated and gain for the successful gambler. Let the spirit of love to the neighbor prevail. Let human activity spring from higher motives; and then every one may win and earn all he needs, and no one may heap up more than he can use. Let the skill and ingenuity of man be exerted in the direction of making people happy through mutual service; for in the effort and the work is the spirit of communism, as opposed to the spirit of competition.

There was no element in chance of Japan's victories at war on sea and land; the factors of triumph produced certain results. But exultant over the constant defeats of the Russian forces, the Japanese people may blindly expect success to attend Japanese endeavor in other lines than in war. What Japan requires now to maintain that position attained through success in war, is *wisdom*. She may have it to that degree which will enable the nation to augment in power and glory. Just at the time it seemed as if Japan would make the great mistake of holding onto "indemnity," and thus prevent the conclusion of peace, Japan became magnanimous for the sake of peace. There was excitement and stimulation for Japan in the successes of war. Now that the war is over, let calmness of judgment and wisdom prevail even in the face of the demands of the mob element which would destroy the peace of the nation.

The minds of the people of Christendom conceive of the Son of God in association with the scenes of nearly two thousand years ago; but he even left them before the church began its career. What is the status of the sphere of divine activity today? Jesus is no more in Palestine. That time was long ago; the present is all-important. There must be a new conception; the Lord must appear for us in *this age*, for no life can redeem fallen man that is not now active. We need the life that *is*, not the life that was, except in so far as that life which *was* is manifest today. Koreshanity brings to the front the question of Messianism as the greatest world-issue. It cannot be put aside with impunity. The Jews tried it, and their national policy was destroyed. The civilization of the West may likewise endeavor to evade it, and suffer a corresponding revolution.

In a recently devised "plan for permanent peace," Mr. Bryan pays a high tribute to President Roosevelt. The "plan" is simple, and is as follows: "Why not ask Congress for authority to submit all international questions (when an agreement cannot be reached by parties interested) to an impartial board for investigation and report. Investigation will in nearly every case remove the cause of complaint and reconcile the parties. Questions which a nation might be unwilling to submit to arbitration in advance could be settled by investigation by an impartial international board." Concerning the President's opportunities in relation to such a plan, Mr. Bryan says: "Few men have had it in their power to do so much for humanity—will you improve the opportunity?" Why, what is the trouble with The Hague conferences? Even though they cry peace, there is no peace.

The universe embraces all there is of possibility. There is nothing conceivable that it does not contain. It is the wholeness and fulness of everything. It is all-inclusive, because its Cause is all-powerful and self-contained in his perfection. The universe is all there is; there is *one*, and no more. The universe is integral, and cannot be related to anything outside of itself, for beyond itself there is nothing. The one great Cause is central to all forms of expression of creative power.

AN ORDINANCE.

An Ordinance Providing for Municipal Registration.

It is hereby Ordained by the Mayor and Council of the Town of Estero:

SEC. 1. That a registration be had of all persons qualified to vote in the Municipal Elections of this Town.

SEC. 2. The qualifications for said electors shall be: All male persons over twenty-one years of age, who are bona fide residents of said Town; who have been in the State of Florida for one year, six months in the County of Lee, and sixty days in the Town of Estero, next preceding the date of registration; and who have paid a State poll-tax.

SEC. 3. It is further ordained that each year hereafter the Registration Book shall be opened for additional registration under the same rules, and for the striking out of the name of any person who may have become a non-resident, or otherwise disqualified.

SEC. 4. This registration shall be advertised by publication two times in THE FLAMING SWORD, and by three notices posted for fifteen days preceding the first day of November, 1905, the Book to be kept open thereafter for one week; and that annually thereafter, on the first Monday in the month of November, like notice shall be given that the Book will be opened for additional registration.

SEC. 5. It is further ordained that the Clerk of the Council shall be Ex-Officio Registration Officer, with power to administer the necessary oath to those offering to register. For the purpose of purging the list of disqualified voters, he shall submit the names of such to the Council for its action as to their removal from the list of registered voters.

SEC. 6. All Ordinances, or parts of Ordinances heretofore enacted, in conflict with this Ordinance, are hereby repealed.

Estero, Florida, September 8, 1905.

(Signed), W. ROSS WALLACE,
President of Council.

Attest: H. D. SILVERFRIEND,
Town Clerk.

Approved: C. A. GRAVES,
Mayor.

AN ORDINANCE.

An Ordinance Providing for Municipal Election.

It is hereby Ordained by the Mayor and Council of the Town of Estero:

SEC. 1. That an election be held in said Town to select successors to the Mayor, Clerk, and Marshal; also to the four short term Councilmen, whose term of office expires as soon as their successors are legally elected and qualified. The Mayor, Clerk, and Marshal are to hold office until the third Monday of November, 1906; the Councilmen until the third Monday of November, 1907, or until their

successors are legally elected and qualified.

SEC. 2. Qualification for an elector is registration as a voter in the Municipality, which has heretofore been provided for: a prerequisite for which is the State requirement in time of residence, and payment of poll-tax. Any elector shall be eligible to hold office.

SEC. 3. This Ordinance shall be published, as is provided by the statute, for thirty days, or five issues of THE FLAMING SWORD, the official organ of the Municipality of Estero.

SEC. 4. Said election shall be held on the third Monday of November, 1905, between the hours of 7 a. m., and 5 p. m., at the Koreshan Warehouse.

SEC. 5. The following electors are hereby appointed Inspectors of Election, to prepare the polling-place, the ballots, tally-sheets, etc.,—everything incident to the proper conduct of this election: R. W. Gray; L. H. Staton; Walter Bartsch; George Hussey, Clerk.

SEC. 6. All Ordinances, or parts of Ordinances heretofore enacted, in conflict with this Ordinance, are hereby repealed.

Estero, Florida, September 8, 1905.

(Signed), W. ROSS WALLACE,
President of Council.

Attest: H. D. SILVERFRIEND,
Town Clerk.

Approved: C. A. GRAVES,
Mayor.

AN ORDINANCE.

An Ordinance Defining the Duties of the Mayor, Clerk, and Marshal.

It is hereby Ordained by the Mayor and Council of the Town of Estero:

THE MAYOR.

SEC. 1. The Mayor shall be the general Executive of the Town.

SEC. 2. It is his duty Ex-Officio, to promote the general welfare and preserve the peace of the Town.

SEC. 3. To this end he shall have general supervision of the Town Officers (not including the members of the Council); shall direct and control the police force. Shall make *pro tempore* appointments to fill vacancies caused by sickness, absence, or other disability of any City Officer; and shall report to the Council any misconduct or neglect of duty on the part of any officer.

SEC. 4. He may, when in his judgment the good of the town requires it, call special meetings of the Town Council; and when so called, he shall state by message the object of the call, and the business of such meeting shall be restricted to the objects so stated.

SEC. 5. He shall have the power to veto any ordinance or section thereof that does not meet his approbation, approving the residue, stating to the Council in writing at its next regular meeting, his objections. Council can pass over the veto by a two-thirds vote of the whole body. Or, should the Mayor fail to sign or protest any bill

by the next regular meeting after its passage, the bill will become a law without his signature.

SEC. 6. In case of the Mayor's temporary absence, the President or acting-President of the Council, shall discharge the duties of the Mayor. In case the Mayor's office is vacated, the Council may appoint his successor to serve until the next general election.

SEC. 7. He shall take care that all the laws of the Town are respected and observed, and shall perform such other duties as shall be by ordinance of the Town Council required of him.

SEC. 8. He shall represent the Town in a general way when not in conflict with the private interests of any citizen, or the Koreshan Unity, or any other Corporation in the Town of Estero; meeting strangers and visitors; seeing that they come in contact with the proper personages and officials.

SEC. 9. He shall be Ex-Officio the representative of the Town in any judicial proceedings to which the Town is a party.

SEC. 10. He shall adjudicate all cases wherein there is a charge of violation of any of the Town Ordinances, with right of appeal by defendants.

THE TOWN CLERK.

SEC. 11. It shall be the duty of the Town Clerk to keep in a Record Book, for ready reference, the proceedings of Council;

SEC. 12. To prepare briefs, statements, and statistics, for the use of the Mayor and Council at any time when so requested;

SEC. 13. To prepare and provide in advance facilities for the Council meetings—such as stationery, pencils, etc., etc.;

SEC. 14. To be in attendance at all meetings of the Council, both regular and special, at the hour appointed; and to discharge such other duties as may from time to time be appointed him by the Council.

THE TOWN MARSHAL.

SEC. 15. The Town Marshal, shall attend the Town Council during its sittings, to aid in the maintenance of order under the direction of the President. To execute the commands of the Council from time to time. To execute processes issued by command thereof and directed to him.

SEC. 16. To see that the room used for the sittings of the Council is in order and supplied with lights, fuel, water, etc.

SEC. 17. To attend the sittings of the Municipal Court. To execute the commands of said Court from time to time. To aid in the maintenance of order therein.

SEC. 18. To perform such other duties as may be appropriate to his office under the law, or that may be imposed upon him by order of the Court. He has full police powers, as conferred by common law and statutes upon constables.

SEC. 19. All Ordinances, or parts of Ordinances heretofore enacted, in conflict

with this Ordinance, are hereby repealed.

Estero, Florida, September 8, 1905.

(Signed), W. ROSS WALLACE,
President of Council.

Attest: H. D. SILVERFRIEND,
Town Clerk.

Approved: C. A. GRAVES,
Mayor.

AN ORDINANCE.

An Ordinance Establishing a Municipal Court.

It is hereby Ordained by the Mayor and Council of the Town of Estero:

SEC. 1. In the Town of Estero there shall be a Municipal Court, for the trial of all offenses against the Municipal Ordinances.

SEC. 2. The judge of said court shall be Ex-Officio the Mayor of the Town.

SEC. 3. This court shall sit instantler, whenever there is business brought before it. In case of his absence, a Justice of the Peace, to be designated by the Mayor, may hold said Court.

SEC. 4. The Judge of this Court shall have exclusive power to pardon and release, or remit fines of persons convicted by him under Town Ordinances.

SEC. 5. This Court may adjourn its sessions from day to day, or to any subsequent day or days at the discretion of the Judge.

SEC. 6. Appeal may be had from the judgment of this Court. The defendant entering into bond with good and sufficient security in double the amount of fine and costs assessed against him, conditioned to appear before the Court to which the case is appealed and to abide by and perform the judgment thereof.

SEC. 7. The Clerk of the Council shall be the Clerk of the Municipal Court, and shall keep its docket in proper order, showing the exact status and final disposition of each case.

SEC. 8. Fines and costs collected by this Court shall be a part of the general revenue of the Town, and shall be turned over to its Treasurer.

SEC. 9. The Clerk shall file within three days, with the Clerk of the Appellate Court, the papers in all cases appealed, endorsing on the warrant in each case names of the witnesses on behalf of the Town.

SEC. 10. The Town Marshal shall have charge of any person arrested for violation of any ordinance committed within the Town limits, who shall remain therein until discharged by the Municipal Court, unless such person shall give proper security for their appearance before said Court, in which event they may be released. Security to be at the discretion of said Marshal.

SEC. 11. The Municipal Court shall have the authority to preserve order and decorum and shall be invested with the same powers to that end, by fine and im-

prisonment, as are incident to courts of record in this State.

SEC. 12. All Ordinances, or parts of Ordinances heretofore enacted, in conflict with this Ordinance, are hereby repealed.

Estero, Florida, September 8, 1905.

(Signed), W. ROSS WALLACE,
President of Council.

Attest: H. D. SILVERFRIEND,
Town Clerk.

Approved: C. A. GRAVES,
Mayor.

AN ORDINANCE.

An Ordinance Regulating Licenses.

It is hereby Ordained by the Mayor and Council of the Town of Estero:

SEC. 1. That no person, company or corporation, shall anywhere within the incorporate limits of the Town of Estero, sell or offer for sale, or conduct any business, agency, profession, for any commodity, goods, wares or merchandize, without having first secured a license so to do, from the Council of said Town, and having paid to the Treasurer of said Town the license fee, for the privilege of conducting said business.

SEC. 2. It is further ordained that no person shall kill game of any kind on the lands, nor take fish, in seines, nets, or traps in any of the waters within the corporate limits of the Town of Estero, without first having obtained from the Town Council a license authorizing them to so hunt or fish. Provided, however, this ordinance does not in any way conflict with the State Law upon the same subject.

SEC. 3. The fee for such license shall be fixed by order of the Council at the time of issuing the license.

SEC. 4. The penalty for the violation of this Ordinance shall be a fine not to exceed the sum of Ten (10) Dollars, for each and every offense; and each day in which such unlawful business is carried on, or on which said unlawful hunting or fishing is carried on, shall constitute a separate offense; the fine to be collected upon conviction before the Municipal Court.

SEC. 5. All Ordinances, or parts of Ordinances heretofore enacted, in conflict with this Ordinance, are hereby repealed.

Estero, Florida, September 8, 1905.

(Signed), W. ROSS WALLACE,
President of Council.

Attest: H. D. SILVERFRIEND,
Town Clerk.

Approved: C. A. GRAVES,
Mayor.

AN ORDINANCE.

An Ordinance Providing for the Preservation of Peace and Good Order.

It is hereby Ordained by the Mayor and Council of the Town of Estero:

SEC. 1. That if any person shall be guilty of disturbing the public peace, morals, or good order and government of the Town of Estero by committing any of the acts hereinafter prohibited within the corporate limits of the Town, he or she shall, on conviction thereof before the Municipal Court, be fined in such sum or imprisoned such length of time as the Judge of said Court may determine; pro-

vided, that no fine imposed under the provision of this ordinance shall exceed Fifty (50) Dollars; and no person shall be imprisoned exceeding thirty (30) days.

SEC. 2. Any person convicted of disturbing the public peace by committing any assault, or any assault and battery, upon any person or persons, shall be punished as provided in Section 1.

SEC. 3. Any person convicted of disturbing the public peace by engaging in or promoting or encouraging, aiding or abetting any fight, riot, or noisy and disorderly proceedings, shall be punished as provided in Section 1.

SEC. 4. Any person convicted of endangering or disturbing the public peace, or violating public decency by using any abusive, obscene or profane language, or by making any threats of violence to or against any other person or persons; or by using profane, obscene or indecent language; or by being drunk; or by being noisy and disorderly; or by racing, or by otherwise riding or driving in a furious manner any horse, or horses, or cattle, or vehicles; or by driving the same faster than an ordinary trot, through the streets of the town; or by carrying any arms, such as pistols, knives, (except pocket knives), sword canes, razors, or any other deadly weapon, concealed about their person; or by making an indecent exposure of his or her person in any public place within the Town limits; or by keeping a disorderly house; or permitting therein any noisy or riotous conduct to the disturbance of the public tranquillity, shall be punished as provided in Section 1.

SEC. 5. No gambling nor gambling house, nor bawdy house, nor house of ill-fame, shall ever be allowed within the corporate limits of the Town of Estero. Any person violating this ordinance shall be punished as provided in Section 1.

SEC. 6. Any person or persons convicted of resisting the Marshal or his deputies, or any person with power of arrest in this Town; or shall neglect or refuse to give them active aid and assist in apprehending any person or persons accused of crime, or acting in any unlawful manner, shall be punished as provided in Section 1.

SEC. 7. It shall be unlawful for any person to discharge any gun, or pistol, or other fire-arms, within one-half mile of the bridge crossing Estero River on County Road leading from Fort Myers to Naples, and on lands within the incorporation, except by special permission from the Council. Any person violating this ordinance shall be punished as provided in Section 1.

SEC. 8. No spirituous nor intoxicating liquors nor alcoholic drugs of any sort, kind or description shall ever be sold bartered or given away under whatsoever name, except on physician's prescription within the corporate limits of the Town of Estero.

SEC. 9. No tobacco in any form, (chewing, smoking, cigarettes, snuff, or natural leaf), shall ever be sold within the corporate limits of this Town.

SEC. 10. All Ordinances or parts of Ordinances in conflict with any of the provisions of this Ordinance, are hereby repealed.

Estero, Florida, September 8, 1905.

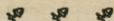
(Signed), W. ROSS WALLACE,
President of Council.

Attest: H. D. SILVERFRIEND,
Town Clerk.

Approved: C. A. GRAVES,
Mayor.

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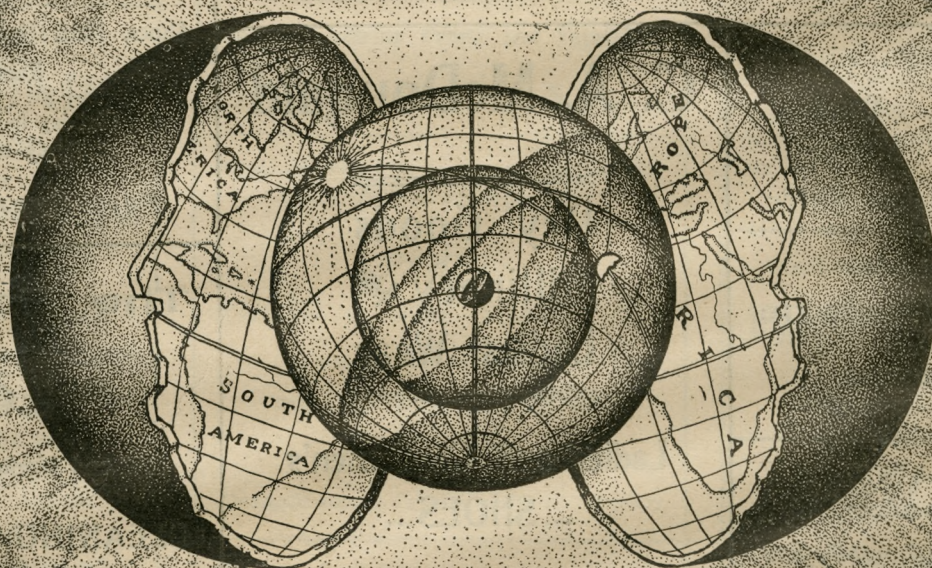
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ESTERO, FLA., OCTOBER 17, 1905.

NUMBER 19



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